

A
W O R D

T O T H E

U P R I G H T

For Help and Preservation in these

T R R I N G D A Y E S :

By Errours detected, in a BOOK, Called,

A T E S T I M O N Y

F O R T H E

T R U T H, C H R I S T and his L I G H T ;

By some that go by the Name of QUA-
K E R S, wherein they manifest their
Foundation for Salvation, which they
call, The C H R I S T of G O D.

By him who seeks the well-fare of all men,

R O B E R T C O B B E T.

Printed in the Year 1668

W O R D

U P R I G H T

For Help and Direction in this

E R R I N G D A Y S

By Erasmus desiring a Book of

A T E S T I M O N Y

THE TRUTH and his LIGHT



By some that go by the Name of QUAKERS, wherein they manifest their Foundation for Salvation, which they call The CHRIST of GOD.

By him who is the well-fountain of all grace,
ROBERT COOPER

London, Printed in the Year 1688.

A Word to the Upright for help and preservation in these Erring Days.



Pamphlet that Entitles it self, wrote by some people called *Quakers*, coming to my hands, which may blind the eyes of some, from having their persons and principles in admiration, from a knowledge by experiencing of some things by them taught, am willing for your sakes, that desire you may know the truth, to the acknowledging of the truth, to set the truth before you, that you may escape the errors of perdition; and in that it saith, *He that denies me before men, him will I deny before my Father that is in Heaven*; put my Pen once more to paper to the clearing up the truth, the cause the Pamphlet, from its Allegorizing the Scriptures of truth, and its Erronious Assertions against the truth, that doth to deface the beautiful face of the truth declared by Law, Psalms and Prophets, Christ and his Apostles, that their requirings of men to the obedience of faith to Christ the Saviour of men, who bought us by his blood, is in danger I fear to be had in scorn and contempt with many, and Atheisme start up, and over-spread by the corrupting the young sprouts of the Nation, to an Opinion of late broach't in this Nation; the Opinion asserted, is, *That the Light in Conscience, whereof every man that comes into the world is enlightned*; is Christ, Redeemer, Advocate, Mediatour and Saviour; which I suppose if you will bear with me to say, is a Doctrine and Gospel, that hath no footing in Scriptures, nor in any foundation at any time amongst the Sons of men, till it took rise in fifty two, by the hands of *George Fox*, which Doctrine of the light in Conscience, had it been kept in its Office, as a School-Master to bring unto Christ, had been a Doctrine of good Morality; but putting it up for Christ the Advocate, Mediator, Redeemer and Saviour, stands in my spirit as a high mistake, for that to me it doth utterly deny the Son of God, and makes null the blood of the Covenant: and that it doth so appear to be the intent of the Writers of the pa-

per is manifest by what is said in the paper of all Protestants having Faith on the Lord Jesus, the Son of God, for their Saviour, and the sufferings of his person for their salvation, in division called it *Professors stuff*, querying whether it is good Doctrine to preach him in his person for Saviour, and his death and sufferings, the cause of salvation, affirming that his sufferings are not everlasting; and that the person Christ is not the Saviour of men; but that, that was Saviour, something that was in that Christ, to wit, *the Light in the Conscience*, positively declaring in a certain place, that the blood of Christ was not that that did atone with God for man, for the transgression of men. But my business being to dissect the paper, that if it may be to strengthen your Faith on the foundation the Prophets and Apostles have laid, come to inspect the paper, which paper, *pag. the 3.* for what reason I know not, unless this, that the two first pages being to fence against the Scriptures, that did at large confirm the truth, being too plain a discovery of their bottom, durst not stand to the judgment of men; but say you contend not with me about the coming of the Lord in the flesh, nor his death, sufferings, resurrection and ascension; but if true, that you said, your paper had kept in, we must intreat your patience to step along with us a little, before you come to meet with an unfolding this mystery; for truly I must tell you, that my friends are in a cloud, but by what above said you may have a guess of what they mean by their dark sayings; but in that we shall meet with these particulars in the paper, we pass to *Page the 4.* Where they tell you that Christ was truly a Light before; and when he took upon him the form of a Servant, both before he appeared in a bodily similitude in the likeness of sinful flesh; and then also, and is Gods salvation to the ends of the Earth, which extends farther then his personal presence did, though therein he did bear witness to the truth, to his inward and spiritual manifestation, to the new and living way. Friends, pray be not offended with me, to tell you the Serpent twinds about the Tree, to catch you in his deep deceit; for having told you that his appearing in flesh, was to bear witness to his inward and spiritual appearing, which they that know him so, that know no man after the flesh, that though so had known him, yet so know him no more, to make you believe they are some excellent things, fly aloft by telling you the real end of his coming in flesh is known and reserved in the spirit, which say you, he directed his unto, and in a caper, cry that his name was from everlasting, and is to everlasting; the Lord is one, and his name one,

receive it who can. Friends, I pray be not big worded out of the truth, I deny not but the ends of the coming of the Lord into the world, was to beget his Children into fellowship by communion with his Father and Himself, by giving to them his Life, which is mans Light, which my Brethren, being our Salvation, we have it by him who is our Saviour Christ Jesus, who hath bought us to God by the price of his blood; and for the big words, the Lord is one, and his name one, receive it who can: we own it for ever, that our God is only one God; but this is as he is unmanifested; but as God is manifested, he is Father, Word, and Spirit; and although God is one, of whom are all things, yet there is the Lord Jesus Christ by whom are all things; who is Mediatour betwixt God and man; and Christ, by whom is all things, being the word that was made flesh, for redemption of man, did the Fathers will in that body of flesh, through the offering it up to the death of the Cross by the Eternal Spirit, according as he said, I will give my flesh for the Life of the world, who giving it up unto death, reconciled us unto God by the body of his flesh that tasted death, as saith the Scriptures; and although he is Everlasting as he is the Word, yet as he was the man Christ, he was of time, according to the saying, *Thou art my Son, this day have I begotten thee*; which you find was when the Holy Ghost overshadowed Mary, which was saith Paul, *When the fulness of time was come*; and then made under the Law, made of a woman, for the end that we by him might be made the Adoption of Sons; wherefore ye children of men know, that the Scriptures declares not to any other for Christ, then to him the man Christ Jesus our Lord, in whom the fulness of the Godhead dwelt bodily, which God-head is the Divine Nature; therefore your Opinion of his appearing for a manifestation to his inward and spiritual appearance, and not for a Saviour for lost man, is a mistake of a dangerous concernment; and having so fraudulently corrupted the truth, by a question, that if Christ consists of Body, Soul and Spirit, what consisted his Soul and Spirit of? Was that his body he recommended up unto his Fathers hand? Art thou a Preacher, and to seek what is Spirit, and what is soul; and what is Body, and yet wilt be a Preacher of immortal things? knows thou not how God hath tempered the Creature together, and how that man consists, by make from nature, of eternity, and of time: from the eternal nature his Spirit and Soul, and from the temporary nature his body, do not presume, for you have not the knowledge of the truth. But dost thou ask if the Lords Spirit was his body which he recommended.

added into his Fathers hands : Friends, had your Preachers not
 been in confusion, they had without doubt not writ so confusedly,
 and manifested themselves so weak to ask so ignorant a question ; but
 for the truth sake I shall explain ; the soul of man is a spark of Gods
 Eternal Nature, coagulated into a Spiritual substance, for a center of
 his insentitive life, and as thus compacted, is a Creature of an Eter-
 nal being, of an own self-subsisting consistency, and having its abode
 in the life of time, is capable to be corrupted by infection from the
 life of time ; but the Soul having the noble understanding in it, which
 men call reason, may by its spirit, that is, its will and understanding
 reject the infection of time, by repelling it from penetrating it, as it
 stands resigned unto the life of the Divine Nature, which at first God
 breathed into it, by which it became a living soul, which being by
 it lost by letting into it self the Serpents poyson, from the assault
 of the devil, fell from the Divine Nature into corruptible time, and
 consequently into death ; but God purposing to renew man unto the
 life of light, promises the Seed of the Woman for a breaker of the
 Serpents head, saying by the Prophet, that he would not for ever
 contend with man, for that his spirit would fail before him, and the
 soul that he had made. And do not we poor empty creatures find in
 our own souls, the anguish of darkness when we are distressed, for want
 of the shining face of God, to beam upon our souls ; and when his
 glances inspires us by penetrating through our souls, how full of joy
 is our hearts ; I need not write to the experienced, but will appeal
 unto thee that hath been afflicted and tossed and made drunk with
 the cup of trembling from the Lord, who walked in darkness, and
 sawest no light, in the day of thy spiritual distress, whether the light
 that was in thy conscience gave thee thy assurance of thy salvation,
 or the breaking forth of his most marvellous light, that apprehended
 thee ere thou was aware ? and did not the light in thy conscience,
 before this day of God broke forth in thy soul, condemn thee in all
 that ever thou didst, whoever thou art that hast known the pangs of
 the new birth, and the adoption to the eternal life ? I know thou
 must bear witness for me that I write the truth ; for I ask thee, was
 it not the complaint of the Children of God from old, thou hidst thy
 face and I was troubled, and prayed, Lord, shew us the light of thy
 countenance ; for thou by it shall make us more glad, then they that
 by Oyl and Wine great increase have had ; and was it not, and is it
 not so with thee at this present day ? I say, if it be not, look to thy
 self, for thou art fallen asleep, and hast lost thy first Love ; where-
 fore

fore, it saith, tribulation and anguish upon every soul of man that hath sinned, and the soul that sinneth shall dye, which puts it out of doubt of the creaturality of the Soul; for the life of God could never dye; but the soul of man died from it, as 'tis said, You are dead in your sins and trespasses, for Gods life is the unchangeable life, and doth endure for ever; which life was in Christ, and to whom Christ gives it unto, it is in them; and is the light of man, which light of life the world receives not, for that this life that gives man to see into the deeps of God, is revealed unto man by inspiration of Gods Spirit, as said the Spirit, searcheth all things; yea the deep things of God, which the world cannot receive, because they believe not on him whom God hath sent for a Saviour of the world, and for that cause they are carnal; which life of God is not, nor cannot be comprehended by any thing; nor in any thing; for although it be in the Lord, yet is it one with it self as it is out of the Lord; and as it is one with it self out of the Lord; so is it one with it self in the Lord, for that it is his spirit, and the fulness that fills all in all; but mans spirit being a comprehensible Creature, is not infinite, but finite; and that is not so that searcheth the deep things of God as it is a created spirit, but in that it is created for an instrument in the hand of God; as God useth it in the hand of his spirit, it doth search the inmost parts of his belly, as it is written, *We are co-workers with Christ*. And for the soul of Christ, that God would not leave in Hell, that was, of and from the soul-like properties of mans nature; as Christ consists personally from his Mother *Mary*; and had it not been in kind of the nature of mans soul, it had little availed man what Christ had done by offering his soul an offering for sin. Thus have you it explained to you, what is mans soul, as also, that it is a creature in being, of and from Gods Eternal Nature, which nature being superiour to the elementary sense, hath that potent understanding in it self; which men calls reason, which understanding hath, having in it an eye to discern into mans deeps, is the spirit of man that God put into man in the day of his Creation, which being of the principle of light is a creatural spirit from the principle of light, as a spark of that nature; and as it is a spark, it is a formed spirit into a creature, and thence is comprehended as a creature, which having lost its life by the transgression of the man, as to Gods dead, and not capable to break the bands of the soul without a helper which is Christ, in whom the Covenant of Grace that God hath made to man by Christs blood being incorporated, God hath promised to send it forth as the prisoner of hope, that is in the deep

pit in which there is no waters. Behold, I shew you a mystery, ye men in the Clouds, Christ whom God hath sealed by the anointing for a Saviour, being the product of the Holy Ghost, to a coagelated substance from the properties of man in *Mary*, is that holy thing the anointed in the womb that was born free; whom 'twas not possible for death to with-hold, who being without sin had not that body of death, that could be with-held by death; but because the Children had the body of death, he that was the Lord from Heaven, having flesh of life, laid down his life, to wit his body into our dead bodies, that we that were dead might live, as said, thy dead men shall rise with my dead body. But this Lord Jesus through the guile of most of your Leaders is deny'd; and Jesus being thus the Creation of God, is the only begotten of the Father, whom the Disciples saw and bore record unto, who being the Fathers delight, whom he foresaw from Everlasting, that he would send, when the fulness of time was come, promisseth to him that the Spirit should rest upon him, to make him of a quick understanding, the Spirit of wisdom and counsel, of might and knowledge, and the fear of the Lord, who being indued with the vertue of God, by which he poured out his soul unto God, in which travel knew of his justifying of many touching the body of our Lord this is the matter; you know he saith, that he proceeded from Heaven, and that his flesh was meat indeed, and his blood was drink indeed, and that he would give his flesh for the life of the world, and he that eats his flesh, and drinks his blood hath Eternal Life; which body of our Lord being of the Heavenly substance, as it was circumscribed, was the body of his personality, that he gave for an offering for the Ransom of the world, which body being of and from the nature of Heaven, he gave it, that we by it may have an interest through that body, into the Heavens, the Kingdome the Father hath prepared for them that love him, and do believe on him whom God hath sent. Thus have I given you an account of Jesus, as to his Body, Soul and Spirit, who as he thus consisted was that form of God, and expresse Image of his Fathers Substance, whose day the Patriarchs and Prophets saw in the Spirit and rejoiced to see, with whom the Apostles being conversers with, bore witness to him who is the truth, and to such a one confession was made in all ages by the believers, till the coming of *George Fox* and his Disciples; and being found in form and fashion as a man, gave up his life into the grave of death, by which he broke open the grave of eternal death, by which he overcame him that had the power

power of death, that is, the Devil, and delivered his Children from out of the Eternal Death, by which they was held in bondage all their life long; whence is that saying, *O Death, where is thy Grave? O Sin, where is thy Sting? O Hell, where is thy Victory?* For know, that the death of the Lord was a Revolution, a passing out or through the principle of this visible world, into the principle of the invisible world, where saith Paul, *He now is an Advocate for man with God,* and being gone out of the visible into the invisible; as he was in the visible I know him no more; but as man is brought into the invisible where he is, there I have seen him, and so did John, Paul and Stephen. Now God being in this man Christ as declared, Christ is that God-man in his own person that hath brought again the dead to life.

Page the fifth, *Querie* about Christ being Formity; as if King was his humane body equal with God, when in that body said, *My Father is greater then I*; Brethren, we have proved before, the personality of Christ, and that he was the express Image of God in his person, and since that you know that it is written, that God at sundry times, and in divers manners spake to the Fathers and Prophets; but now saith, he speaks to us by his Son, on whose shoulders the Government for our peace should lie, whom God hath made heir of all things, who when he had by himself purged away our sins, for that he was made a little lower then the Angels for the suffering of death, that by his tasting of death for every man he might bring many Sons unto Glory, for that it became him for whom are all things, and by whom are all things, to make the Captain of our Salvation perfect by sufferings: by which dispute, 'tis out of doubt 'twas Christ he spake of, as he was in that form wherein he suffered death, and not the light that is a principle of a diffusive property, for the light is not his equal, that he saith is his fellow, to whom he said, *Sit thee at my right hand, till I make thy enemies thy foot stool*; but of him he said, *Thy Throne O God is from Everlasting to everlasting, the Scepter of thy Kingdom is a Scepter of Righteousness, and of thy Rule there shall be no end*, and for his equality with his Father, it must be allowed, for that it saith, That having fulfilled the work that his Father gave him to do, which was the finishing of mans Salvation, ascended up unto the Throne of his Glory, that God promised to him as his reward for the Redemption of man, according to that that was the will of God: But in that he said, *My Father is greater then I*, He was there as he was in his Servants state, who while there stood,

differed nothing from a Servant, though Lord of All; for when he had not accomplished mans redemption, which was the end for which he was sent into the world, but having done the will by his blood, man's Redemption, takes the Throne of the Everlasting King, and that to him was promised, and sits him down at the right hand of God in the Majesty on high, where he is Gods fellow. Now then I beseech you on my part who write to you the truth, or on yours that deny the truth: but if you will blind-fold your own understandings, and trample the Pearle under your feet, and turn your backs upon me, you shall be rebuked of God. Now having cleared my self to the Father God, and my Lord and Master Jesus Christ, if you will not receive it your destruction is of your selves.

Page the sixty. Charge me with contradiction, in saying, Christ hath begotten us Children to God by his spirit, and that by it he hath put us into a capacity to take of the waters of life, and to drink freely, in that I say, that as to our Redemption it is alone by purchase made from his sufferings and death: Friends, to you I appeal, Is this a contradiction to declare, that Christ is the Author of our Salvation, for that he hath Redeemed us to it by the sufferings of his body, and the dispenser of it by his spirit, according to promise: Friends, your selves be my Judge. But these envious men to drown the truth, would dash me to deceive you, that you may not see the truth: But for me it matters not what they say of me, but for you, that you are not bewitched from obeying the faith; for if the spirit of Christ in the believers heart is not Christ, much less the light in conscience, *That every man is enlightened withall that comes into the world is Christ.* And for your information, view the Apostles strait, which was, whether to go out of the body, or to stay in the body: who resolves it, that for his own behalf 'twas better for him that he went out of the body, but for them that he staid here, and his reason, that while he was in the body, he was absent from the Lord, but when out of the body, he should be present with the Lord; which if the light be Christ, he had the light while in the body, for the Life and Power of Christ was his Arm and Strength by which he preached the Gospel of mans peace to Jew and Greek; wherefore it is evident that the light is not Christ, by what he saith, while in the body I am absent from the Lord, and for that cause longed to be dissolved to be present with the Lord; which proves to you, that where the Scriptures speak of Christ within us the hope of Glory, they speak but of the Sovereignty of Christ in the gift of his spirit, which *Paul* to the *Galatians*

I will prove, for faith be, My little Children, for whom I travel
 in birth till Christ again be formed in you: which words be re-
 fer to the moving of the spirit, upon the hearing of the word
 preached of faith, and asketh them whether they received the spirit by
 the works of the Law, or by the hearing of faith, which faith they be-
 ing fallen from, by corrupting preaching, travels to bring them back
 again to be by their obedience in their duty of faiths, which is, that he
 faith, My little Children for whom I travel in birth till Christ again
 be formed in you: So, be not deceived, God cannot be mocked,
 but they from the start the word of faith, to the saving of your
 souls, and come down from your exalted Mountains, who say, you
 are beyond faith, and be not of them that draw back to perdition,
 departing from the faith of him that hath called you, for the my-
 stery, Brethren, that was hid from Ages and Generations which God
 hath made known unto his Saints, is God manifested in flesh, seen of
 Angels, believed on in the world, caught up unto Glory; therefore
 thou, who ever thou art that knoweth the truth, and art a Child of
 the truth, whether the Authours of the paper called, *An Answer*
to R. G. his paper, doth know the truth, or have the spirit of truth,
 since that thou must that hath the spirit of Christ calleth Jesus accursed;
 therefore the assertion that tells you, you are to wait upon the light
 within you for the Christ, and the power of it for your Saviour, is as-
 serting of another Christ then what the Scriptures have declared to be
 Christ, and asserting of another Gospel, then what the Scriptures
 have taught to be the Gospel, both to Jew and Gentile, for accord-
 ing to what they declared to be Christ, is him that was born of the
 Virgin Mary, begotten by the Holy Ghost, suffered by Pontius Pilate,
 & the Gospel that he died for our sins, and was buried, and rose again
 the third day for our justification; therefore that although Christ mani-
 fested his love in our hearts, yet the manifestation is not the Author of
 the Salvation, for that it is not the price, but the Gospel what declar-
 ed, to wit, his sufferings and death; and to what the Apostles preach,
 and not to the light within, as you falsely assert, and direct the people
 to believe, the Scriptures in this matter is our judge; and let me tell
 you, that if the fixity of mans salvation, stands not in the purpose of
 God, by what Christ did for the world by his body of flesh, man is
 still in a miserable state; and if the feeling the motions of
 the spirit is my justification and salvation, then no longer then I feel the
 motions of life am I justified or have salvation; and if so, then this
 is a lived and the next damped, which Doctrine centers not in

upon Christ, but upon works, and makes faith of none effect, and nulls the Gospel of our peace.

Page the seventh, Querie, if the mind ought not to be drawn from waiting within it self for the manifestation of God in it self, say you, what must it wait in, must it not wait in the light Christ within, wherewith every man is enlightened that comes into the world? First, let me tell you, your Question is ill grounded, its foundation being but your own Opinion, and not the Scriptures bottom, nor it according to experience of faith; for as I have told you, the light the world is enlightened with, is not the light that the believers possess by gift of Christ from faith on his Redemption, but a light of reason man hath, as man is a rational Creature, from which his light hath knowledge of good or bad; as also knowledge from his light to eschew evil, and to do good, in the doing either of which stands his wo or peace; but the light that is of grace is the receiving of the spirit of Christ, that doth give power to become the Sons of God, which the world he said could not receive, the reason, because that they believed not on me; therefore the world not having the spirit cannot wait in the spirit, and indeed how should they wait in that they never had? therefore the light in man being but the light of man, as man is a rational Creature, sinking into it for the manifestation of the salvation that comes from grace by Covenant from God by Jesus Christ, is a Doctrine that turns away the Creature from Christ the Redeemer to a propertie of nature, wherein can be no saving health, and against the commandment that saith, *Thou shalt not make to thy self the likeness of any thing in the Heavens above, nor in the Earth beneath*; and the irrationalness of this Doctrine is apparent, for that the principle of light being that that God hath form'd is not God, nor hath it the power to give the spirit to make the comers thereunto perfect, for the light in conscience being a property of man, as man is a creature, is not more in its innate quality then that light God hath form'd, as he is the Word and Creator, and its office in mans soul is not appointed for to give salvation, but for a director unto him whom God hath sent into the world for salvation, who when he was in the world preach't not obedience to the light of conscience, but to himself as Saviour from that that he redeemed them, & that by his own blood, and they having their consciences convinc'd that he was the *Messiah*, but wilfully oppos'd him that was and is the truth, who cried, *O Jerusalem, how often would I have gathered thee as a hen gathereth her chickens under her wings, but thou wouldst not? there-*

fore

thy destruction is of thyself; and some of them whose hearts had been touched to confess him to be the Lord and Christ, turned away from him by reason of *Moses* his Law; so it is plain, that the office of the light in conscience, is but as *Paul* speaks of the Law, a School-Master to bring man unto Christ, for saith he, *If the Light in you be darkness, how great is that darkness*; Now if the light in conscience was Christ, as you falsely so say, then must it follow that the light in man being Christ, Christ may be darkness: therefore I conclude him to be Christ whom the Apostles saw and bore record unto, who saw him ascend up into his Glory into the Majesty at the right hand of God, from whence he gives gifts to men, as being exalted far above all Heavens, and all Principalities, that he may fill all things; and thence if the Heavens themselves are filled from his fulness that filleth all things, your Opinion of the light in conscience being Christ is out of door, and for the creature to look into the creature for Christ, being risen and ascended far above all Heavens, you direct your Disciples wrong in directing to his measure in your hearts; but this I say 'tis written, *My Son, give me thy heart*, therefore man is to wait in heart for the fulfilling of the promise that God hath made to man by Covenant in Christ, to renew the heart, that so in heart he may obey the Doctrine of faith, that by it the heart may be fill'd with his spirit, which the heart having received, inlightens the heart to the believing on him by whom he is sent; therefore your directing the mind to the light in conscience which serves but to condemn for unbelief, or to justify the creature in his obedience of the faith, misplaceth the mind from the right object, and placeth it upon a wrong; for Christ being the end of the Law for Righteousness to them that believe, to direct unto the Law, the light in conscience, is to bring the Creature man again into bondage, when the Lord of Life hath set them free. But my Brethren, you are bought with a price, not of blood of Bulls and Goats, nor Heifers of a year old, but by the blood of God; for you know, that it is written, that faith comes by hearing, and hearing of the word of God; but how saith he, shall they hear without a Preacher, and how shall they preach without they be sent? Now Brethren, if the light within you be Christ, it is but looking into your hearts, turning your eye inwards, and you are in your way, you need no preacher sent to you, for your director to lead you to Christ by faith to wait for the promise, the receiving of the spirit; but you being ignorant of the new Covenant, that saith, *I will write my Law in your hearts, and put*
my

my fear into your inward parts, and will pour out my spirit upon you, who shall be in you, that you shall not depart from me the Lord; which Covenant of Grace standing not upon works, you make void by your centring upon works, to the denying the Lord that hath bought you, and from the Covenant of works, of which in shew you are zealous of, though I know you what you are, and that in most things to it are contrary, yet in opinion being zealous of it, set up by opinion, your own righteousness; by which you fall short of the righteousness of God, and do not only fall short of it, but also deny it, stumbling at the Covenant of promise; and you being become the preachers up of works to the light of nature, are become so naturalized to your Opinions, that Christ the Authour of Redemption by his blood, do not only deny, but also reject in down-right terms, testifying that by it man is not atoned for with God. Now would I know of thee, whether the Law given by Moses did determine *Israel* in it self, that by it they might have life, or whether it did not direct *Israel* to Christ to come in flesh, verily to Christ who was to come in flesh, as Moses their Law-giver hath wrote, who said to them, *The Lord your God shall raise up to you from amongst your Brethren, a Prophet like unto me, him shall you hear in all things;* and that soul that will not hear that Prophet, shall be cut off from amongst the people. And ye blind guides, was not the sacrifices, that God appointed to the people, to offer up to him, types to Christ, that offering of acceptable price, in that he did the Fathers will, which was the redemption of man, which the sacrifices that typified unto him could not do, for that they were not of force to take away sin; wherefore God had no pleasure in them, but prepared a body for him, by which he would do his will, which body was Christ, who having done the will of God, by the body of his flesh, in reconciling us to God by that body of his flesh, in that day he offered it up by the Eternal Spirit to the death of the Cross, to the pouring out of his soul to death; by which blood he sanctified the true things of the Heaven, as the blood of the Oblations sanctified the patterns of the true, which puts it out of doubt, that God gave not the Law to *Israel* for justification; but as the Apostle saith, it came in because of transgression, that sin might appear more sinful; but when the deliverer of *Sion* came in form and fashion of a man, they despised him the Lord of Glory, and put him to open shame, Crying, *His blood be upon us, and upon our Children,* which is upon them unto this day, and you from your unbelief and impenitencie of your hearts; do with the unbelieving Jews put away from

from you the just one, Crucifying the Lord afresh, in your spiritual City, as you call it, which is spiritually *Sodom* and *Egypt*; but in that it is certain, that that that with God for man made peace, was the blood of Christ, in which is the Covenant of reconciliation; that is the Author of Eternal Salvation unto all them that obey him, according to Gods requiring of faith, who being that sacrifice that at once for ever offered up himself for the sins of the world, needed not daily, as the Priests of the Law, first for their own sins, and then for the people, for this he did once when he offered up himself, by which offering broke down the middle wall of partition that stood against us, and the hand-writing of Ordinances, nailing our sins upon the Cross, by which he made of that that was twain one, having by death made peace; which blood being the blood of his Humanity, as he was creature, was that that did with God expiate for sin: Wherefore I aske thee, Was it the God-head that was in Christ that dyed for the sins of the world, or was it the Man-head that the God-head assumed to himself from the Lines of *Adam* that had fallen from blis for whom an Offering must be made with blood? I aske, was it the God-head in Christ upon whom the Cross lay, by reason that man had sinned? or was it the soul of Christ, as Christ was man, upon whom the Cross lay, that offered himself up an Offering for sin, in that it is written, *The Soul that sinneth shall dye*? I aske, was it the God-head in Christ that was the Offering that satisfied by death for sin, or was it Christ in his person that bore our grief, and carried our sorrows? I aske, was it the God-head in Christ that was smitten by the appointment of *Pilate* when Christ stood before his judgment-seat, or was it the man Christ in his person? I ask, was the blood and the water that ran out of the side of the Lord, which the Souldier pierce the God-heads blood, or the blood of Jesus, as he was man in his person? I aske, was the body that was nailed upon the Cross which bore away our sins, the God-head, or was it the cretural body of our Lord? I aske, was the spirit of our Lord which groaned to God for *Lazarus* to rise from death the Deity, or his own spirit, as he was cretural, since he said, *Father, into thy hand I commit my spirit*? I ask, was the soul of the Lord Jesus, which his Father would not leave in Hell the God-head, or was it the Man-head, since he said, *My soul is heavy unto death*, and prayed, *that if it was possible the Cup might pass from him*? I aske, was the Sacrifice that was so sweet a savour in the nostrils of God the God-head that was put to death, or was it the Humanity of the Lord that became the Atoner for the world, since

since not possible for the God-head to dye? I ask, did the Sacrifices of the Law type to the God-head of Christ, as that by death he should satisfie for the sins of the world, or did they type to Christ in his person to be the sacrifice, since that God is neither Nature nor Creature? I ask, did the God-head cry, *My God, my God*, when Christ was on the Cross, *why hast thou forsaken me?* or did the man Christ cry, *My God, my God, why hast thou forsaken me*, since the God-head cannot forsake it self? I ask, was the light Christ, you say, that was in that body Christ, that body that God prepared to do his will, or that body Christ with Soul and Spirit, since the light is not no compaction consisting in a personal attraction, that it should have flesh and blood for a body to suffer death, since it is written only of Christ, that God dwelt bodily in Christ in the fulness of his God-head, and that it doth not any where speak of the light Christ in that person Christ, unless it be in your own Books, whereof indeed your Books are full; therefore I conclude, that the Christ that did lay down his life for a Saviour for man, was not the light in conscience, but Jesus of Nazareth, King of the Jews: Now what shall I say, but that the man Christ Jesus our Lord, is both Lord and Christ, and him hath God sealed for Christ and Saviour, as he was in his person born of Mary, which Simeon took up in his arms, blessing God for performing to him his word, that to him he had spoken.

Page the eighth, ask, that if the Light, Prophets and Patriarchs had, they was not to trust in it for salvation, perfection and justification, how did it lead them to fear God, when in all Nations he that feared God and wrought righteousness is accepted, and not the hearers of the Law, but the doers of the Law shall be justified? Why are you Preachers since you know not the truth, for know not you that it is said, If there had been a Law given that could have gave life, then righteousness had been by that Law; but saith it not, the Law hath concluded all under sin; therefore the words asserted by you are not rightly applyed, for that they relate not but to the Covenant of works, as man stood related to God by nature; but man not capable to keep the Law by reason of his sinfulness of flesh, the Covenant of Grace came in, that required faith on him that fulfilled the Law for man, taking upon him the Curse, that to us was due for sin, the just died for the unjust, who fulfilling the Law is the end of the Law to every one for righteousness that on him doth believe, and that since by the Law man could not have life, for that all had sinned, and come short of the Glory, the Covenant of Grace by faith on Christ,

Christ, hath offered it self to bring man into the Glory; for the Law saith, *Curfed be he that continueth not to do all things contained in the Law*; and he that doth the Law, shall be justified by the Law; and he that breaks the Law, shall be condemned by the Law, and the Law wrote in mans heart, being the same Law that was wrote on Tables of stone; so many as have sinned in the Law, shall perish by the Law, and so many as have sinned without Law, shall perish without Law, for saith he, that when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves: which shew the work of the Law wrote in their hearts, their consciences bearing witness, and their thoughts the mean while accusing, or else excusing one another: wherefore he saith, by works no man shall be justified in Gods sight. Now then, if our justification be not by the Law, nor by works done by the Law: How say you, that the light in Patriarks and Prophets was that that justified them, and made them perfect? and saith it not, that by faith *Abraham* was justified, and his faith was accounted to him for Righteousness, who seeing the day of Christ rejoyced: but since it is for a certain, that that that did for man make peace with God was the blood of Jesus which God made Covenant with, that by it he would send forth the prisoner out of the pit where in there is no waters; wherefore it is written, *He that believeth shall be saved, but he that believeth not shall be damned*. And is not the saying of *Simeon* come upon you, that the child *Jesus* should be set for the falling and the rising again of many in *Israel*, and for a sign to be spoken against; and is not this Child the Babe born of *Mary*, which saith *Luke*, grew and waxed strong in spirit, filled with wisdom, and the Grace of God was upon him. Blush you Atheistical and notional men, that for a covering to your errors, for that the Scriptures of truth rebukes you to shame, for to hide your selves in your fallaciousness, say that Christ was him that was in the person *Jesus*; but at length, through the Grace of God for the sake of his Son who is the truth, you have unmasked your selves, for a gloss tell us *Israel* drank of that spiritual Rock that followed them, which Rock was Christ, not distinguishing him as he was the word that made the all things, from his capacity as he became flesh for Redemption of all things, and thence being deceived deceive; but we tell you, that the Word who would become man in Christ, became the arm and strength to *Moses*, who he chose to be the Angel of his presence that saved them, saved them by the hand of *Moses* from destruction, from *Pharoah* and his

Host, by which bringing to them deliverance from the waves of the Sea, and showing them his power, by destroying the *Aegyptian* force, obliged them to the obedience to *Moses* that God had made the Captain of their Host, who being saved by his so wonderful power, rejoiced in their salvation, and sang the Song of *Moses*; the Angel of Gods presence, unto the Glory of God, who was their Rock of power in his invisible strength, being their salvation, they drank of its salvation, which obliged them to *Moses*; and this is the meaning of the Apostle in his directing his Discourse to the Church, which word of God being become our Redeemer in Christ, as he saved *Israel* by the Angel of his presence from destruction of the waves and *Pharoah's* wrath, to the intent they might possess the Land that he to *Abraham* had promised, who being by what he appeared to *Moses* without the Creature, type to himself what he would be in Christ within the Creature; that as he led *Israel* by the hand of *Moses* into the *Canaan Land* to possess the fruits of this life, figured to himself what he would bring his children unto by Christ, in the City of God, which was typ't by *Israels Canaan* of Rest. But what shall be said to the scoffing Saducee, more then that the stone that the builders refuse is become the chief corner stone, and the head of the building? But what makes this for your Opinion, that the light in the conscience is Christ, the light in their conscience saved them not, neither is it said, that they drank of the light Christ in conscience, but of the rock that followed them, which rock was Christ; and if that the light in conscience could either have saved them out of the destruction of *Pharoah* and his Host, they needed not the Angel of Gods presence *Moses*, and the rock that followed them for their help; likewise if the light in the conscience could have saved the world from sin, there had been no need for God to have sent his Son, the love of his bosom, to dye for the world, that they might be saved, who being the promised one, that God to *Adam* made, when he said, *The Seed of the Woman shall break the Serpents head*; Is He the Lord and Saviour, and not another? but in that I am not ignorant of the strange conceptions that you have of the Seed, and as monstrously speak of it, am willing to present you with the truth: you know that it is written, *That the Seed of the Woman shall break the Serpents head*; and the Scriptures declare, that that Seed is Christ, to whom the Covenant was made by God, as written, *My Covenant shall be unto thee, and unto thy Seed, and to thy Seeds Seed, so long as Sun and Moon shall endure*; who being the Seed promised,

promised, it saith, *That if the Lord had not left us a Seed; we had been as Sodom and Gomorrah*, who being him that was promised to *Abraham*, that should come of his flesh, came of his flesh, from his *Linage* of the *Lines of Mary*, who being that holy thing that was begotten by the Holy Ghost of his Mother *Mary* for the Saviour, saveth man from their sins through his sufferings and death, to whom the Law, Psalms, Prophets and Apostles declares unto, as their writings at large doth shew, who being him that God promis'd for the Messiah that should save his people *Israel* from the hands of all their Enemies, that they being delivered from fear might serve him all the dayes of their life; and Christ being him to whom the promised are made, in him they are Yea and Amen; and Christ being the Seed God promised to *Adam*, for his Salvation and his Seed, the Word incorporates himself with and in that Christ, that by that Christ, salvation may be brought to light, who being his power by which Christ repell'd the tempter with his temptation when tempted by him, when led for that end into the wilderness, and was his strength to undergo the wrath of God when he drank the Cup of his wrath, and sustained him upon the Cross, by whom he offered up his body unto death upon the Cross for reconciliation, by whom he, the word that reconciled the world unto himself by himself, as it is written, *God was in Christ reconciling the world unto himself*, not imputing to them their sins; and Christ the Serpent breakers head, God makes a promise unto, that his children that he should beget by his power unto God should be concerned in the Covenant of life and peace, in the Kingdom that he prepared for him, who knowing who they were that believed on him, prays his Father, that he would keep them by his own name, saying, that while he was with them he had kept them, but going to the Father from his children, saith, Father, I pray not for the world, but for those that thou hast gave me out of the world, for they have loved me, and have kept my word, and believe that I came down from thee, and that thou hast sent me and not for these alone, but for those also that shall believe on me through their word; which the parable he speaks doth clear, for saith he, the Seed of the Kingdom sown in the heart, is the word, and he that sows it is the Son of man, and the children begotten by the word are the Seed of the Kingdom; canst thou believe, that thy eye may be enlightned to see the truth; if so it be thy portion, thou wilt see I have told thee the truth, for it is written, *Thou art my Son; This day have I begotten thee, that thou shouldst be the*

light of the Gentiles, and the glory of the people Israel; who being begotten by the Holy Ghost of the Virgin his Mother *Mary*, is and was that Seed of the Woman, the breaker of the Serpents head; So my conclusion is, that the Seed Christ that is the Saviour, is Christ in person, and not the light in conscience, my reason is, that if he had not been as he was, creature of Soul and spirit, as I am, as I am nature, what he had done as another Seed, it had been of little avail for me; so that the Seed that broke the Serpents head is not some strange thing that I am not of, as I am creature, by abstract from nature consisting of soul and spirit, but of kind and substance as am I, which he being made of from the nature of *Mary*, by which she became creature; as the off-spring of *Adam* doth consist of soul and spirit, as do I, in which soul he broke the Serpents head, by drinking up the Cup of the Wine-press of God alone, having none to help him, who knowing the bitterness of the Cup, prays, that if it was possible the Cup might pass from him, but knowing that it was not possible, in that there was no other means by which the Serpents head could be broke, and the Fathers justice satisfied in mans soul, for that he had sinned, saith, *But not my will be done, but thy will be done, Holy Father, for this hour came I into the world*; and if his soul was not of man; that he satisfied the justice of God with, that stuck in it for its transgression, man at this day is in a miserable state; but being out of doubt, that the soul of Christ was in properties of and from nature and creature, made by Generation from the properties of *Mary*, is that Seed God did promise to send to break the Serpents head, by treading the Wine-press of wrath alone, putting his soul in our souls stead, the just died for the unjust, the Lord laid upon him the iniquity of us all, saith the Scriptures: Thus he is the Captain of our salvation, and our High Priest for ever, who as he is the Word, Wisdom, Power, Life, Light and Love of God, hath no beginning of dayes, nor end of life, but as he was made flesh, in that capacity hath beginning of days, and end of this temporal life, as it is to you before declared, who is the wonder of Eternity, that the word, the maker of all things, and the filler of all things should become personally flesh in a body in time, to transmute time into Eternity, by bringing of Eternity into time, which indeed is according to promise, where 'tis said, *The Earth shall hear the Heavens, and great shall be the increase thereof. And this is the wonder spoken of by God, where 'tis said, Behold I will do a wonder in the Earth, a Virgin shall conceive & bring forth a man-child, without a man, & he being dead* and

and buried, but raised from the dead, is he that hath the power over Hell and Death, to give life and immortality to whomsoever he will, according to Scripture, that saith, as the Father hath power to give life to whom he will. So hath the Son power to give life to whomsoever he will; therefore 'tis said, that thy dead body shall arise with my dead body, which came to pass in that day the Lord arose from the dead, as saith the Scriptures, *The Graves were opened, and many bodies of Saints which slept arose, and came out of the Graves after his Resurrection, and went into the Holy City, and appeared to many*; so that he that is dead is alive, and liveth for evermore to intercede for us to God, as that our High Priest and great Bishop of our souls, that doth enlighten the world as he is maker of the world with the light of the world, from the principle of light that he hath form'd, and determining to give some more better thing unto his Saints, from that he is the Lord the Redeemer, as the man Christ Jesus my Lord, giveth to them his spirit, according to promise, who is to them their life of light, and that the world might know and believe to the receiving the promise, sent forth his Apostles to preach the manifestation of life, for the obedience of faith, for the receiving the promise; but asking what that he was so often spoken of that took flesh and blood the children had, and took on him the Seed of *Abraham*, what saith *R. C.* to this was it Christ yea or nay, *R. C.* saith, that that he you Query of is God, that was in Christ the Babe born of *Mary* to reconcile by Christ the world unto himself, that they might not perish in their sins. And this Christ being born of *Mary*, who was of the *Lineage* of *Abraham*, from whom came *David*, according to the *Line* of the Covenant, Christ coming from *Mary*, proceeded from *David* after the flesh; and God forming himself with and in that body Christ for its Saviour to man, was the power to Christ, by which Christ brought forth mans salvation; But what shall I say unto you, do you sport with God, hath it not been his pleasure to become one with man in that person Christ for us, salvation to bring to pass, you know it saith, God was in Christ, reconciling the world unto himself, but could he, or did he without the body of Christ reconcile, and is it not the body of Christ by which we are reconciled unto God, yes verily, for so saith the Scriptures; and the condemnation in the creature being a consuming fire, must be quenched with that that is of force to take away the cause, or else it cannot be, but 'twill consume, and nothing can change its force, but the virtue of his blood, which being the Sac-
crifice.

crifice that makes the peace that he offered up unto God, him to atone for sinful man, and if that it could not have been that the soul of Christ could not have overcome the wrath of God that stuck in mans nature for his sins by his obedience in drinking up the Cup, by which he trod the Wine-press of his Fathers wrath alone, it could not have been that the soul of man could ever possibly have broke through the Angels sword set by God to keep the way of the Tree of Life, from sinful man to take of its fruit, that he might live ; but God knowing it not possible for poor man to overcome the Eternal Death, chose the Seed of *Abraham* which was Christ to become one with him, that by him Christ might overcome him that had the power of death, that is the Devil, by what for us he hath done and suffered ; but if you will not take salvation from God, by Christ who is the way, the means, the truth, and the life ; Let your power you say you feel be what it will, it matters nothing to me, you shall die in your sins, for that he is as himself hath said, the door, and he that entreth in by him shall find pastour, but he that climberth up some other way, he is a thief and a robber, and breaketh in but to steal.

Page the Twelfth, Accuse me of wronging you and your principles, in saying you center in Nature instead of Grace ; to so speak, is it a wrong done to you, when you say that the light in conscience that every man is enlightened with that comes into the world, is Saviour, Advocate, Redeemer, Mediator and Christ, as your Book wrote to Priests and Professors, as you term them to scorn, called *The Great Mystery of the Great Whore*, doth frequently declare ; this being your assertion, and that we have no Redemption by what done for man by Christ, and that he died not for a Saviour, but for an Example, by what he did in doing the requirings of the Law ; that as he did by himself fulfill all righteousness according to the requirings of the Law, so was he only our example ; & that if we for our selves fulfil not the law, we have no salvation by him by what he hath done & suffered ; these being your principles your own confessions shall be my justifier, that I have not wronged you in saying you center in Nature instead of Grace ; but in that the Covenant of Grace that God hath made for man in Christ, which God calls his new Covenant, stands upon the blessing of blessedness, God not imputing to men their sin, being that foundation for salvation, to which the will of God is our obedience of faith, as said Christ to his Disciples, that this is the will of God that you believe on him whom God hath sent ; the con-

conclusion is, that he that believeth shall be saved, but he that believeth not is condemned already. Now then Christ as he is the word and maker of all things, is not the light in conscience, but the word that was God, and with God, without whom nothing was made that was made; in him was life, and the life was the light of men, and he it is that enlightens every man that comes into the world; now mark, here is the word in whom is the life, which life is the light of men; and this word is God that enlighteneth every man that comes into the world, which word being the womb that the life is in: the word is one thing, & the light another, which light of men being but an efflux of the life in the word, is not the word, nor is it God, for that it is but a propertie sent forth from him the word, who being goodness it self, sends forth his love into the heart, to wit his life, which shed in the heart, is to the heart a light, and this he calls his spirit, of which he gives his Children to partake at times for relief in their pilgrimage state, which light is not Christ, though of his Nature, no more then the light of the Sun, is the Sun it self: And if the light in conscience, as you say it is, be Christ, then so many men as are in the world, so many Christs.

For that that is in conscience is circumscribed by conscience; and if circumscribed a distinct part from the whole, as a tree whose womb is the Earth out of which it comes forth a tree, as a tree, a distinct particular from the earth in its own particular root, from whence it hath its growth; so that the light in conscience is not Christ, no more then the beam of the Sun that incorporates with the radical moisture of the earth is the Sun; but I am not ignorant whereto this opinion tends. Now then, Christ as he is the word and maker of all things, is called God, but in that he hath the power to give out of himself life that is in himself, promises to give forth out of himself his life, which is his spirit, to them that do believe on him, which life, as before told you, is the light of men; which life when beam'd into mans heart, no more abides to the satisfying of the heart, then while it is a living motion, which when the word with-holds his breathing, as to the creatures sense is dead: as you have an instance in fire, which you see lies in the wood, but till the wood be set on fire, the fire doth not appear, and thence the wood gives no warmth, and when the wood is kindled that the fire flames forth, you see it doth no longer abide then it hath matter, for when the wood is burnt the fire goeth out: and who of you that have experience that knoweth not the thing I speak; therefore the light in conscience, not Christ, though

though a measure of his nature, for as the fire lies occult in the wood, and is not manifest; so is it with the light in conscience, which lies in conscience as dead, till quickened by Christ from motion by his spirit; and hence my conclusion is, that the spirit of man being his internal light, hath no more power to give salvation to the soul, then the soul hath to save it self; but in that it being a sparkling glimps in the soul, doth convince the soul of what is good, and what is done amiss, which discerned by the soul, serves for a director to the soul, to go to Christ where only lies its help; which spirit of man, saith the Scriptures, is the candle of the Lord, by which he searcheth the inmost parts of his belly, which spirit or light in man coming down with every man from Adam by Generation, is the instinct in Nature, that doth incline the creature naturally to call on God, the instance hereof we have in Babes, that when themselves can express in their mouths, is found the Name of God; which being but the light of nature in that mans spirit, is a being from nature, and not the light of life that Christ gives to his Saints through their believing on his name; and if so, it had been that the light in conscience had been Christ that could have saved them, and given to them the power to become the Sons of God, it had been little to us the promise of God to send his spirit to us for another comforter. Be not deceived, this light of conscience cannot lead the follower of its dictates farther then unto its own center, which is the center of Nature, and its power felt; but the power of the center of nature, and if you was not so highly exalted from your own conceits, you might come to a understanding of your spirits, and the center of your life being from the property of fire, thence tis you cast forth flames from out of your mouths to devour all that doth oppose you in your errors. And for your attributing to the light in every mans conscience the power to give wisdom, righteousness, sanctification & redemption; let me tell you, is a doctrine not what declared by Scriptures, nor known by the experimental traveller that waits for the salvation of God, and your assertion that by believing in it the power known, and the feeling it the witnessing the breaking of the Serpents head, is a Doctrine that nulls the purpose of God, in sending Christ the womans seed, who was the breaker of the Serpents head, who had he not broke it when he was in this world in a body of flesh, could not have been broken by all what that man could do; and if your doctrine be true, the Scriptures false, and God made by Christs Apostles lyers, and Christ suffered for man in vain; but God is just, his

Scriptures

Scriptures true, his Apostles justified in his sight ; but it being a so heterogeneous doctrine, that all men in whom there is the faith will see through it , I leave it to the condemnation of the Truth.

Page the Thirteenth, Ask, was his sufferings and death everlasting, and say, is the asserting of this good doctrine ? but say I, is not your denying it for good doctrine damnable, in that by them it is by which we can be saved, they being the Gospel and the power for our salvation, as *Paul* unto the *Corinthians* at large doth preach; which Gospel is that that is called the everlasting Gospel, that the Revelations speaks shall be preach't again after many dayes to Kindred, Tongues, People and Nations, which Gospel abides for ever, which being the death of Christ for our sins, and resurrection from the dead for our justification abides for ever, though he suffered not alwayes.

Page the Seventeenth, stumble you at what declared of Christs being personal in a body, proposing if Christ be not the light in every mans conscience, how said he to his Disciples, He that is with you shall be in you, I in them, and they in me, that they may be one as thee and I am one, Holy Father ; but say I, why will you preach false doctrine, not discerning the truth ; for is it not written, that he saith, That he that believes on me, out of his belly shall flow forth living waters ; but saith *John*, This he spake of his Spirit, which as yet they had not received; and the reason, Christ was not as it ascended, and that to them he might perform his promise, saith, that it is necessary for you that I go away, for that unless I do the Comforter cannot come, but if I go away I will send him, and he shall be with you and in you, and lead you into all truth, and shall take of mine, and shew it unto you, and testifie of me, which the world cannot receive, because said he, they believe not on me ; his plain, he spake of the spirit, who was with them, but not in them till his Ascension ; and when he was ascended up into his Glory, having received all power in Heaven and in Earth, according for what him, was promised, sends the spirit as he had promised, who when he came sate upon them with cloven tongues, and testified by the Apostles, by Signs and Miracles, showing wonders in their testifying to Christ the Saviour of men, who filling their hearts with joy and gladness, gave them to partake of the Union with God and Christ, by which Communing they was one in the Union of the glorious Joyful life of God and Christ. And this is the clear truth, which if it be not hid from your eyes, believe, and fall down, and worship the

ancient of days, and the Lamb upon his Throne, who was dead and is alive, and lives for evermore; and if it should be otherwise interpreted, according to what your inference of it would make, it must follow, that being one as God and Christ is one, we are Gods as God is God, and Christ as Christ is Christ, and from what urged by the Scripture where Christ saith, *I am the light of the world*, the Scripture speaks the truth: and can you rehearse the Scriptures and not believe the Truth? for you may see, if that you would not shut your eyes, that Christ spake not of the light in the Jewes Consciences, but of himself, as he was with them in person, for where he saith, *I am the Light of the World*, he saith, not as I am Light in your Consciences, by what follows, but you will not come to me that you may have life; and that this is his meaning, is certain by what follows, While I am in the world, I am the light of the world, and while you have the light walk in the light; but the Prince of this world comes, but in me he hath nothing; and saith Christ, He that believeth on me shall not enter into judgment, but I will raise him up at the last day, which he speaks not of any thing in himself, that is distinct and apart from himself, making his person not Christ, but something that was in his person, to wit the light; to convince you of your mistake, I present you with his own words wrote down by *Luke*, That being arisen from the dead for their confirmation that he was Christ, shews them his hands and his feet, wherein was the print of the nails that nailed him unto the Cross, saying, handle me, and see that it is I my self, for a spirit hath not flesh and bones as you see me to have; and to put them out of doubt, calls to them for meat, who gave him broyled fish, and a honey comb, and he took it and did eat before them, which having done, saith, All must be fulfilled that was written of me in the Law of *Moses*, *Psalms* and *Prophets*, for said the Lord, thus it is written, and thus it behoved Christ to die, and to rise from the dead the third day, that Repentance and Remission of Sins should be preacht in his name amongst all Nations; and ye are witnesses of these things; but *Thomas* being not there when the Lord shewed himself, sayes, that except I see him, and put my hands in his side, and my finger into the print of his nails, I will not believe: the Lord appearing another time when *Thomas* was by, calls to him, and bids him put his hand in his side, and his fingers into the print of the nails, and be not faithless; which *Thomas* having done, cries out, *My Lord, and my God*; but said

said the Lord to *Thomas*, Thou hast seen and felt, and hast believed, but blessed are they that have not felt nor seen, and yet do believe; and having promised to them to send his Spirit to endue them with power, leads them to *Bethany*, and blessed them, which while he was doing, was taken up into Heaven in their sight; by which discourse it doth appear, that Christ was not the light in his person, but Christ as he was personally in his body of flesh, to whom *John* bore witness, as the Lamb of God that took away the sins of the World: by which it doth appear that this fiction that sayes, the light in Christ is Christ, and not Christ the Christ in his person, is a denying Christ come in flesh, and to be fear'd that Anti-christ foretold by *John*, that was to come, and the affirming the blood of Christ not that that did Atone with God for sinful man, the trampling underfoot the blood of the Covenant, making it an unholy thing, doing despite to the spirit of Grace, by which we are sanctified. But this being so ridiculous a fiction is condemned of old by the Scriptures; and this so great an error hath risen amongst us by changing the name, by which we onely can be saved, to the changing the truth; but in that it doth appear that Christ is Christ, as he was in the form of our persons, a Saviour, and by that form Salvation for man hath wrought your principles; that the light in Conscience every man born into the world hath is Christ, is out of Truth, and that it is that convinceth him of sin doth manifest you deny the Christ of God; but saith the Lord, I go away, and will send the spirit, and he that shall convince the world of Sin, of Righteousness, and of Judgement; of Sin, because they believe not on me; of Righteousness, because I am gone to the Father; of Judgement, because the Prince of this World is cast out. Now if the Light in Conscience be the Spirit, then must every man have Christs Spirit, that comes into the world; And whether Christ that saith, his Spirit the world cannot receive, because they believe not on me, or you, are to be believed in this point, I commit to be considered of by men, and say this, that the attending upon the light in Conscience, for the Christ leads not to Christ, neither is it his Spirit, for the Spirits work in man is to lead man out of himself, and all depending on himself to Christ, and to a depending on Christ, that by him the wounded soul may obtaine

peace in God our Father, in and by our Lord-Jesus Christ, who is the propitiation for our sins, according unto the Holy good pleasure of our Righteous God, who gives his Spirit to them that aske him by Faith on his beloved Son. Now that Christ himself and his Spirit is not one, you see by his words, that speaks of himself, as one, and of the Spirit as another; I go away, but I will not leave you comfortless alone; I will send you another Comforter, the spirit of Truth, and he shall take of mine, and give it unto you; and why saith Christ, I say of mine, it is because the Father hath given to me all that he hath; Mark, here is the Father that gives all to the Son, and here is the spirit that takes from the Son, and gives to Christs believers; here is three, the Father, Son and Spirit, the Father the Giver, the Son the Receiver, the Spirit the Dispenser, to men, the Father the good will, the Son the doer of his good will, the Spirit the Reward to them that set their Seal that God is true, who hath sent his Son into the World, from the love he bore the world, that they might not perish, but have everlasting life; and unto Christ, saith the beloved *John*, there are three that bare Record in Heaven, Father, Word and Spirit, and these three are one, both in respect of consent in their testimonies; as also in respect of their eternity of being, who being a substance of so transcendent a clarity of spiritual subsistence, which neither eye hath seen nor ear hath heard, neither hath it entred into the heart of man to know, but as to him its given by the Son who reveals him, who determining with himself to manifest himself, he the all-nothingness becomes the al-somethingness to his own manifestation, who having wil'd a being to bring to pass that that he had wil'd, attracts in his will a desire for a center of the all-things, that he the will, in his all-seeingness did foresee from Eternity, and having by his desire astringe the matter for a corporal form into a nature for production of creatures, speaks forth the model by his word, who effects by power, to wit, his Spirit, the Universe with creatures in their diversities and variety of colours and shapes, which being the truth, that thousands of the Quakers that are so called, I hope do believe, do hope the wisdom of the Powers, and all good and religious men, will keep up a charity, to the good, not imputing to them the errors of the wicked, for that you know that in the
soundest

foundest bodies, oft it happens, there breaks forth a Boyle : But to my Discourse, whose business is to clear the point, that Christ without us is Saviour, and not the light in conscience, that you say is Christ; to that end, turn to the Question the Lord puts to *Peter*, who saith *Peter*, whom say the people I am? his Reply to his Lord, Some sayes thou art *Elias*, some *Jeremiah*, or some of the Prophets; but saith the Lord unto *Peter*, whom say'st thou that I am? *Peter* makes Answer, Thou art Christ the Son of the Living God. The Lord replies to *Peter*, and declared him blessed, for that flesh and blood had not revealed it unto him, but my Father that is in Heaven : See, 'twas Christ that spake to *Peter*, as in person without him, and not the Light Christ that spake to *Peter* from within him, and that that revealed Christ to *Peter*, that Christ was the Son of God, not his light in his Conscience, but the Father that is in Heaven, 'tis time you wake from sleep, and come to the acknowledging of the truth, for unto us there is left no excuse, take heed, stumble not, least you fall backward : Surely my Friends, from the beginning of *Genesis* to the end of the *Revelations* the Scriptures concern themselves to bear witness to him who is the Truth, the man Christ Jesus, and our Lord the Lords Christ, and our Saviour, and unto him confess; I, to the Glory of God our Father, and our Lord Jesus Christ. But my Friends, from of old God complains, the Leaders of my people cause them to err.

From Page the seventeenth to the nineteenth, charge not my Pen to return to what there wrote, for that I will not be provok't, but refer the Reader to the paper, which examining, will find the Truth against your Opposition to its Position, That the Christ of God that Redeemed man was him that was born of the Virgin *Mary*, and personally came into the world in flesh, and not the light of Creation in the Conscience, which you say is Saviour, Redeemer, Advocate, and the Christ; but if my former paper wanted explaining, I hope that this will clear the point; but what is asserted of mine that you bring against me for to justify you in your invictiveness, in that I have declared the Truth, satisfy my self in Gods reward, being contented to be reviled, without reviling again, knowing that if they call'd the Master of the House *Beelzebub*, you will call his
Dis-

Disciples Devils; but while you stigmatize others, take heed you brand not your selves, and for your contempt, saying, I use your words, I think there is amongst you that can witness, that many years since I judged much of your language a Cant; therefore I assure you, you take too much upon you you Sons of *Levie*, or that I use any other mans words or matter, to glister with their covering, saving the Scriptures of Truth; my conscience bears me witness, I use none; but if I should, if they are useful to help for the clearing of the Truth, am I thence to be condemned; since you make use of your Head-Leaders words and principles, to fight against the Truth. Brethren, I will aske your selves, if that it was not at all times my manner of Discourse, when at any time, as occasion offered, that I did not as well acknowledge the Sovereignty of the Lord, in the new re-generation, as I did the sufferings of the Lord for our Salvation; and should I have denyed the one, by only crying up the other; I should have been reproved by my Maker, but in this I rejoyce, that God hath pleased of his Grace, to give to me of all men most unworthy to understand the whole Truth, to which I bore Testimony in the paper; For that if it be as you say, that the light whereof every man that comes into the world be Christ and Saviour, and not Christ that was born of the Virgin *Mary*, as he was in person, then the Scriptures Testimony of him are not true, and his Apostles are found Lyers before God, in that they are they that testifie to him; see *Luke* the first and second Chapters; *Paul* in all his Epistles, as also all the Apostles in their Acts Recorded, *Isaiah* the 7th, the 14th verse: *Isa.* the 9th, and verse 6. To us a Child is born, unto us a Son is given, and the Government shall be upon his shoulders, and his Name shall be called wonderful Counsellour, the Mighty God, the Everlasting Father, the Prince of peace; is not this he that came from *Bethlehem*, whose garment was dyed red; and is not this Christ whose Garments was stained with his blood, when pierc't with *Longinos* his sword, if so, not the light in conscience, but the babe born; you say, that the Gospel by which we are saved, is the power you feel; the Scriptures say, the sufferings of Christ is the Gospel, and the power of God by which we are saved, *Corinthians* the first Epistle

Epistle, the fifteenth Chapter, and first, second, and third verses; if so, not the light in conscience, you say, not Christ the Saviour as he was man, consisting of Body, Soul and Spirit, but the light in that body, the Scriptures say, that that man born of *Mary*, that suffered by *Pilate* was the Christ and Saviour, *Luke* the 24 and the 39. A Spirit hath not flesh, and bones as I have, and verse 46. speaking of his sufferings in his person, saith, That thus it behoved Christ to suffer, and to rise the third day from the dead, that Repentance and Forgiveness of sins should be preached in his Name to all Nations, this being truth, not the light in conscience, for that the light in conscience is a diffused principle, and Christ was a compacted body; you say, that Christs sufferings was temporary, and not Eternal, but the power you feel eternal; therefore not his sufferings the Gospel; but the power, the Scriptures say, that at once by himself he offered up an offering once for all them that shall be made Heirs of eternal salvation, *Hebrews* the tenth; if so, not the light in conscience, in that it was not the offering, but the person, who by the offering up of his body once for all, you say that Patriarchs and Prophets giving heed unto the light in them, it was sufficient to them for their salvation; but the Scriptures say, if the blood of Bulls and Goats, serve for the sanctifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, Purge your Consciences from dead works to serve the Living God; and for this cause he became the Mediator of the New Covenant, and that by means of his death for the Redemption of the Transgressors that were under the first Testament, that they that are called may receive the promise of eternal inheritance; and since the offerings by the Law must be purged with blood, or else there was no remission, it was saith he necessary, that since the patterns of the true, to wit, the things in the Heavens should be purified with these, that the Heavenly things themselves should with better sacrifice then these; not that he should offer himself often, as the High-Priests that entred into the Holy place every year, with blood of others; but now in the end of the world hath he appeared to put away sin, by the sacrifice of himself; and as it is appointed to men
once.

once to dye, but after death to come to Judgment : So Christ
 was once offered to bear the sins of many, and unto them
 that look for him, shall he appear the second time without
 sin unto salvation, *Hebrews* the 9th, the latter end of the
 Chapter; If so the Scriptures True, your Doctrine is out of
 Truth, That sayes, Patriarks and Prophets had Salvation by
 the Light in their Consciences, since that was but the hand
 that guided them to him that was to come, that purified all
 by blood, without which no remission; therefore not the
 light in conscience the Christ and Saviour, but he that of-
 fered up himself a living Sacrifice for the putting away sin;
 you say that you are beyond Faith; but say I, was you ever
 in it? if you had, and received the Promise upon your be-
 lieving, sure you would have held out unto the end, that you
 might have been saved; but you turning away to another
 Christ, and another Gospel, then the sufferings of Christ shows
 you, either never had the Faith of the Lord Jesus, or that
 you are Apostatized from it, for the Scriptures say, that we
 are kept by Faith through the Mighty Power of God unto Sal-
 vation. The *Galathians* Witch-craft, that having received
 the Spirit, by the hearing of Faith, the Concition bewicht
 them to another Gospel, Obedience to the Law; you say,
 that the Soul of man is no creature; the Scriptures saith, What
 will it profit thee to gain the whole World, and lose thy
 owne soul, and thou fool, This night shall thy soul be taken
 from thee; and saith God, I will not for ever contend with
 man, nor be wroth, for the spirit would fail before me, and the
 soul that I have made; so that say I unto you, O you chil-
 dren of men, is it I that deny the Christ of God, or is it
 you that say, he the Word that was made flesh, is not Christ
 and Saviour? but that is he that was in that Christs person,
 which you call Light, saying, that a measure of it is in the
 Conscience of every man that comes into the world, and thence
 affirm, that he was but a manifestation for our Example, as
 saith *Solomon Eccl.* and *J. P.* in their papers. Now we know this,
 that it is written, that that that was in Christ was God, who be-
 ing in Christ, did by Christ reconcile the world unto himself,
 not imputing to them their sins; who having by Christ reconci-
 led the world unto himself, requires all men to believe on him,

that

at by him they may have Everlasting Life, which the Scri-
 ptures concludes, that whosoever believes on him shall be saved,
 and he that believes not shall be damned; for Christ being come a-
 bout eight into the world, men will not come unto him that they
 may have life; for which they shall dye in their sins, for this
 is the will of God unto men, that they believe on him whom
 God hath sent; and Christ who is the enlightner of those that
 come to him by faith, he gives to them his spirit, by which
 they become the Sons of God, who will raise them up at
 the last day; from whence I conclude, that you are they that
 deny Christ the Son of God who is the enlightner of men,
 and the Saviour of his people *Israel*. And Brethren, am I
 become your Enemy, because that I tell you the Truth? well,
 although by you condemned, by God justified; and thence
 may that your sins be not laid to your charge, giving you to
 know that I go not from the Truth, because I declare to the
 Truth, that doth convince of your mistake, owning that in you
 that is to be owned, in those things that is true, and trust so
 shall be kept unto the end: but if you will have it, that I am
 a Quaker, thinking thereby to expose me to outward trou-
 bles, know that I fear none of these things, for I have not
 learned Christ, that I should stand in fear of you, or any
 that shall gain-say the Truth; your accusing me of com-
 ing amongst you for to shelter under your Cloke, doth mani-
 fest you what you are; but wickedness comes from the hands
 of the wicked, as for me my hand shall not be upon you, and
 I rejoyce, since that to be a Quaker is to deny my Lord and
 Master, that you, though from Envie, do declare me to be
 one, and to help forward your desires in this matter do say,
 that I am and ever was far from your opinion touching Christ
 the Lord; and in this matter do say, I am no Quaker; and
 giving much to say of the cause of my leaving you from prin-
 ciples and practises, I forbear till a further time, supposing by
 you, thereunto shall be provok't; but if it might be the will
 of my God, do much rather desire your Repentance, to the blot-
 ting out for ever your reproach, and shall not forget to make
 Supplication to God for you, to vouchsafe to you his Grace,
 that it be his Heavenly will, and if that I must be judged
 your Enemy; because I tell you the Truth; he who shewed

...the day of my youth ...
...who hath preferred me ...
...I trust in ...
...God for his ...
...to all men from God our Father ...
...who hath loved us and will ...
...he dyed for us, to purchase us ...
...of the Covenant of Grace, by the ...
...sinning all men, to the ...
...in the New Man ...
...God by Jesus Christ through ...
...of his own Spirit ...
...that dwells in the heart of all men, and known by ...
...of ...
...ROBERT COCK ...
...FINIS